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REPORTS.

GERMANIA. Vierteljahrsschrift für deutsche Alterthumskunde. Herausgegeben von Otto Behaghel. Wien, 1888-9.

With the second number of this volume the management of the *Germania* will have passed into the hands of Dr. Otto Behaghel in Giessen. The death of the accomplished scholar, Dr. Karl Bartsch, who for nearly twenty years so ably filled the editor's chair, was lamented not only on the continent of Europe, but also by a large circle of English and American scholars who looked up to him as an authority second to none in his special department of learning.

Heft 1.

In the opening article of this number, "Zur mythologischen Methodik," the author (L. Beer) examines the investigations upon the field of mythology since the days of Jacob Grimm. B. holds that a most dangerous tendency of this science has been, to explain without hesitation German traditions by analogies in the Edda, by similar Greek and later by Vedic traditions. To this we would add, and in no science has enthusiasm been more mischievous. It has led to a display of unfettered fancy with some investigators, and the maze of strange notions in which they frequently appear to have become entangled has aided not a little in bringing mythology as a science in disrepute. Beer's article is to the point. The difficulty and uncertainty which at best must always attend investigations into so obscure a subject as the mythology and sagas of a certain people, will make it necessary to sift with scientific minuteness and explore with the greatest diligence of research the traditions in saga and custom, in belief and superstition, found among that people—distinguishing well between derivation and independent parallel expressions of a common human sentiment.

"Der nordische Tristanroman und die ästhetische Würdigung Gottfried's von Strassburg," by O. Glöde, makes emphatic objection to the conclusions reached by Kölbing (since the publication of the *Tristrams saga* ok *Isondor*) as to the position of Gottfried among the classical writers of the Middle H. German period. "Gottfried ist, ebenso wie Hartmann, ein feinsinniger Übersetzer," says Kölbing, which simply means that the poet whom the literary critics were fond of honoring above all, is to be relegated among the translators. This is unjust. Since the appearance of Kölbing's text of the northern prose saga, we know, perhaps, how closely the poet followed the subject-matter of the lost French original (of which *Tristram ok Isondor* is likewise a version), and whilst this may detract from the originality of Gottfried's story, it cannot lessen our admiration of the poet's melodious verse, picturesque diction, and the skill with which he has treated the sub-

ject. Besides, the number of beautiful incidents, among them some of the most charming in the epic and unquestionably Gottfried's own, that are interwoven with the story, will always place him among the foremost poets of his time. The whole matter reminds one of the criticisms of the Old Saxon "Heliand" after the appearance of Sievers' edition.

Karl Hartfelder's paper, "Eine deutsche Übersetzung von Cicero's Cato aus der Humanistenzeit," discusses the authorship of the German translation of Cicero's Cato found on the first ninety-seven pages of a paper MS (Cod. Pal. Germ. 469) in the University library of Heidelberg. Until recently it was generally considered the work of the well-known Schlettstadt humanist, Jacob Wimpfling. H. surmises that Johann G. von Odernheim, Primarius of St. Catharine's at Oppenheim, was the real translator. A MS which contained a number of Johann v. Odernheim's translations, among them one of Cicero's Cato, was disposed of at a public sale in 1835 at London, but has since disappeared, probably hidden away in some obscure English library. If Hartfelder is right—which, of course, can only be shown when the original MS in England turns up—we should have in the Heidelberg translation a copy of the oldest German version (1491) of Cicero's Cato, and this would call for a correction in Degen's work, "Versuch einer vollständigen Litteratur der deutschen Übersetzungen der Römer" (1, 89), which quotes as the oldest (printed) translation that of Johann Neuber (1522), Augsburg. Hartfelder prints the close of the Heidelberg version.

F. Pfaff, "Zu Reinolt von Montelban," furnishes some details regarding the *sack*, a garment mentioned in lines 1223–28 as worn by King Louis at the coronation ceremony. For *kautele* and *kautiel* in lines 14004 and 14829 Pfaff proposes *kantele*, *kanteil*, Old Fr. *chantel*, *cantel*, *cantiel*. The word *lyniere*, in verse 14829, he changes to *lymiere* = *visor*. A second paper by Pfaff, on the same poem, is mainly a reply to Dr. Kochendörffer's criticisms of Pfaff's edition of Reinolt (Anz. f. d. Alt. 253–256). P. concludes by saying, "Ich übergebe nun die Sache dem Urtheile gerechter und parteiloser Richter, die es verstehen Tadel und Hohn einander fern zu halten, und sage meinerseits: Hiermit genug."

G. Ehrismann announces the discovery by Rector Schmid and Prof. Einert of an additional fragment belonging to the Paulinzell Renner MS. It contains the lines 22959–23401. Between 23072 and 73 are inserted the verses 21843–56 and 19769–70. Prof. E. Einert prints the lines 1–72 of a fragment of "Pfeffe Amis," which served as the cover of an old rent-roll of Klingen (Schwarzb. Sond.), and F. Grimme continues his "Beiträge zur Geschichte d. Minnesänger." Among the minstrels spoken of we find: Brunwart v. Augheim (thirteenth century), Bruno v. Hornberg (beginning of fourteenth century), Henricus der schuolmeister v. Ezzelingen (1280), Goldener (end of thirteenth century), Pfeffel (1246), Ulrich v. Sachsendorf (1249), Hardegger (1227–85), and Meister Heinrich Teschler (1284).

F. Grimme, in a short article, "Zu Iwein," speaks of the Eastern derivation of some of the stories in our mediaeval poems. It has been held for some time that much of the marvellous in the courtly epics of the Middle

Ages is of Eastern origin; that it was brought from the Orient to the Occident by the returning crusaders. We are indebted to the student of Oriental literature, who furnishes us with editions of Arabian and Persian writers, for having made this more and more clear. Grimme calls attention to some Eastern parallels of the story of the miraculous well in Hartmann's Iwein (l. 553), found in Mohammedi filii Chondschahi vulgo Mirchondi Historia gasnevidarum persice ed. Wilken, Berlin, 1832, and in the work of Ferischthah.

K. Schröer writes "Erinnerungen an Karl Bartsch," and R. Bechstein reviews the life and work of the deceased. These papers will tend to increase the respect already felt for the memory of that admirable scholar. J. Ehrismann publishes a list of the works of Bartsch, and F. Neumann treats "Karl B. als Romanist."

A chapter on literature has "Recensionen" and book notices by the late K. Bartsch and Anton Nagele.

Heft 2.

K. v. Bahder gives a full account of Johann von Soest's "Dy gemein Bicht," a rhymed confession in the Heidelberg library. Soest was not credited with the authorship by Bartsch in the description of the Old German MSS in that library. "Us bewerter schryfft tzu rym gesetzt," says Soest, and this "bewerte schryfft" seems to have been principally the popular *Modus confitendi* of Andreas de Escobar. Soest tries to write in the Palatinate dialect, but as he spent some time in Holland in his youth, the Dutch will come out. Bahder gives a short sketch of Soest's language and versification, and prints the poem with valuable annotations.

B. Wyss, "Zu Steinmar," sends a suggestion as to the meaning of *dermel* in Schweizer Minnesänger, p. 171, ll. 24, 25:

gense hüener vogel swin
dermel pfawen sunt dā sīn.

Bartsch translates *dermel* by darmwurst. In the dialect of the canton Solothurn (the home of Wyss) *därmlī* means a weasel. As we have never noticed *weasel* on the bill of fare of our forefathers, we go with Bartsch. *Wurst* is natural.

K. Euling furnishes the text of a MS of the fifteenth century (Univ. library, Leipzig) containing epigrams, and emends his own edition of "Priameln."

F. Liebrecht gives a description of the superb and costly photographic reproduction of the Parisian MS (Manesse) made under the guidance of Kraus, through the liberality of the government of Baden, and presented to the University of Heidelberg on the occasion of her great festival, August 3d, 1886. The copying process throughout seems to have been a complete success, so much so that some words that had become blurred in the original are easily made out in the photograph. Only three copies were taken besides, of which two, by first agreement, went to the Paris National Library and

one to the Grand Duke of Baden. The negatives remain with the ducal government. Germany has since succeeded in acquiring the valuable original, and once more this most extensive collection of the fatherland's mediaeval "minnelieder" is within the walls of Ruperto-Carola.

A second paper by Liebrecht discusses the antiquity of "Narrengesellschaften," of which he finds the earliest trace in Athenaeus' *Deipnosophistae* A. D. 230 (ed. Casaubon, L. XIV, p. 614). Two more contributions by L. treat of the sagas and reports concerning the sudden and mysterious appearance of sea-water accompanied by other phenomena in temples and holy places far removed from the seacoast, and a "Volksvers." The last paper compares a number of variants of a little rhyme referring to lovers, familiar through the words of Gretchen in the garden scene in Goethe's *Faust*, "Er liebt mich—er liebt mich nicht."

The origin of the legend of St. Alexius, the time of its appearance in Western Europe, and its relation to the most important Alexius MSS, is the subject of a lengthy article by M. F. Blau. From the mass of facts and suggestions brought forward by B., chiefly in contravention of the opinions of Maszmann and Brauns, we select two points for notice.

The name *Alexius* occurs for the first time in the Occident in a Roman deed of gift of the year 987, in which some land is transferred to the convent of St. Bonifacius. During the following twenty-five years the Alexius cult rapidly develops in Rome, as is shown by records and reports of miracles that must have been written down at that time. The Alexius cult in the West does, therefore, not date prior to the last decade of the tenth century. The legend itself is probably based upon the true story of a pious person who voluntarily resigned wealth and honor to lead the life of an ascetic. Its sequel was worked up from the legend of Johannes Calybitya.

R. Sprenger's paper, "Zu Reinke de Vos," adds some more notes to those already furnished by F. Prien in Paul's edition of *Reinke* (Altdeutsche Textbibliothek, Niemeyer, Halle, 1887, and F. Peters prints two pretty fairy stories from C. Reiszner's charming book, "Aus Lothringen, Sagen u. Märchen," Leipzig, 1887. Albert Bachmann reports the thirty-ninth meeting of German philologists and teachers at Zürich (sec. deutsch-roman.), 28th September to 1st October, 1887, and the literary portion of the number offers book notices and reports upon journals by the late Karl Bartsch.

In the Miscellany, F. Liebrecht continues his "Beiträge zur Geschichte der Frauen." The curious customs recorded are better read than reported upon. The editor of the *Germania*, Dr. Otto Behaghel, closes the number with a reference to some MSS, containing matters German, in Gustav Becker's "Catalogi bibliothecarum antiqui" (Bonn, 1885).

Heft 3.

In the St. Gall paper MS 643, immediately after Boner's fables are written a number of stories and jests which have never before been published. They are now printed (21 in all) by J. Baechtold, and furnished with references to works that bear upon them.

J. J. Baebler sends a "Tagelied" copied from an old city ledger of Aarau (Switzerland). The official entries in the book cover the years 1492-97. The author had evidently a dash (if it was a mild one) of something like genius in him.

Anton Jeitteles, "Altdeutsche Glossen aus Innsbruck," supplies and annotates the rest of the valuable material contained in the MS (355) formerly in possession of the Cistercian convent of Stams in the Tyrol, now in the Innsbruck University library. The MS belongs to the fourteenth century, and the German points to Austria as its home. The first parts of this MS, it will be remembered, were made known by Jeitteles in the *Germania*, Vol. XXIX, p. 338, and by Mone in the "Anzeiger f. Kunde d. deutschen Vorzeit," Vol. 8, p. 99.

In a short paper, "Zur Legende der heiligen Kumernus oder Wilgefortis," J. H. Gallée expresses his belief that K. Rehorn's article on this saint (Germ. XX, p. 461) by no means makes further investigation needless, especially as K. starts with the supposition that it is only in the Alpine valleys of the Tyrol that we can obtain anything like proper information concerning the cult. He also questions Rehorn's etymology of the name Wilgefortis (from the Goth. *fairguni* (Berg), hence a *berg-frid*), and rather goes with Kern and Sloet (*de heilige Ontkommer*, etc., M. Nyhoff, 1884), who have Wilgifortis = *Reginfredis*; Wilgi, Old North Wilgi (sic?) and Regin = *sehr, gross*. We fail to see the improvement on Rehorn.

A short communication from Dr. Karl Haas tells us that the *schelch* in the *Nibelungenlied* 937, 2 (ed. Bartsch) is not a *tragelaphus*, a prettily built species of antelope, but the extinct *riesenhirsch* (*cervus megaceros*). To readers of the *Nibelungenlied* this is nothing particularly new. We dare say they never took the *grimmen schelch* for anything else than some large species of stag, notwithstanding the confusing terms "bockhirsch," "tragelaphus," "riesenhirsch," etc., with Lexer, Müller, and others. Müller, in the *M. H. D. Wörterb.*, has "bockhirsch," "riesenhirsch"; Schade explains: Eine vielleicht dem Elentiere ähnliche Hirschart, bockhirsch; Wackernagel prints "bockshirsch" (evidently a misprint, but bad for a fifth edition); Bartsch has simply "riesenhirsch," and so has Schultz (*Höfisches Leben, Jagdbare Thiere*, p. 354). Dr. Haas further informs the reader who may not be up in zoology, that the "auerochs" (*ûr*), now extinct, should not be called "wisent," a different animal, still found in Russia. The student of Middle H. Germ. who meets both *ûr* and *wisent* in his texts will hardly make the mistake; the verses show him that there is a difference between the two (cf. Iwein, l. 411, *Nibelung* (Bartsch) 937, 2), but we think it likely that the general reader may fall into the error, when a justly famous work like the *Brockhaus Encyclopaedia* (11th ed.) has the following: *Auerochs—der Wisent der alten Deutschen . . .*

R. Köhler, in a paper supplementary to his article in the *Germania*, Vol. VI, on the quaint old verses:

Ich leb und waisz nit wie lang,
 ich stirb und waisz nit wann,
 ich far und waisz nit wohin,
 mich wundert, das ich frölich bin.

haec magister Martinus in Bibrach. 1498.

corrects a mistake in J. v. Radowitz' *Devisen und Motto des späteren Mittelalters*, Stuttgart u. Tübingen, 1850, where these lines are quoted as the epitaph of Magister Martinus in Heilbronn, while in reality they were copied by Mone from an old book-cover and published by him in his *Anzeiger f. Kunde der deut. Vorz.* IV (1835). The error has found its way into other books and articles. The large collection of variants from MSS and books of the fifteenth, sixteenth and seventeenth centuries in Köhler's paper tells the great popularity of the rhyme, and a comparison with the English and Latin versions throws some light upon the probable mediaeval Latin sources that inspired both the English and German poet.

F. Peters continues his "Märchen aus Lothringen," and H. v. Wlislöck sends some stories current (among peasants and gypsies) in Transylvania and Hungary, of which parallels under the heading "Der verstellte Narr" were published by F. Liebrecht (*Zur Volkskunde*, p. 141). Wlislöck's stories are peculiar "und entziehen sich der Besprechung."

"Die Reimbrechung in Gottfrieds v. Strassburg *Tristan*," by O. Glöde, may be read with profit in conjunction with the same scholar's paper, "Der nordische *Tristanroman*," reported upon in the first number. This contribution to the Gottfried literature shows, by examples drawn from the epic, with what consummate skill, artistic freedom and taste Gottfried treated that subtle feature, revived by the courtly poets of the Middle H. German period from our oldest alliterative poetry, of letting the sense not run with the rhyme, but rather alternate with it.

G. Ehrismann sends emendations to text and notes of Joseph Seemüller's edition of "Seifried Helbling," and Ed. Damköhler closes the third number with further suggestions as to certain readings in "Reinke de Voss," ed. Prien (Halle, Niemeyer, 1887).

Heft 4.

J. Hornoff opens the fourth number with an article on the minstrel Albrecht von Johansdorf and his works. Little is known of the life of this knight, but judging from allusions in his poems he probably took part in the third crusade under Leopold of Austria. The article is not finished.

F. Grimme treats of the titles *her* and *meister* as given to the minstrels in the large Paris (now again Heidelberg) MS. It has heretofore been generally taken for granted that minstrels who bore the title *her* in the MS were knights, while those mentioned as *meister* were simply citizens. Grimme, upon further investigation, in which he subjected the coat of arms and pictures that often accompany the minstrel's name, to special scrutiny, comes to the following conclusion: *Her* pointed to a knight of the lower order

who lived, outside of cities, in his castle, while *meister* referred to a minstrel, irrespective of rank, who dwelt within a city.

"Die Wielandssage und die Wanderung der fränkischen Heldensage" is a well written article by W. Golther on the origin, history and migration chiefly of the Wielandsaga. The key-note of the clever essay is sounded in the sentence, "Es war ein durchaus verfehelter Versuch aus den nordischen Quellen die deutschen erklären und berichten zu wollen." The story of "Lame Wayland the Smith" is treated connectedly in the *Þiðrekssaga* and the *Volundarkviða*; in the former in a clear and simple manner; in the latter, decked with the Eddic paraphernalia of valkyries and swan-maidens, it is often so contracted as to become almost unintelligible. From Golther's lengthy paper we will notice a few points that may be novel, even to those who have read Bugge's studies on the origin of some of the northern sagas: The Wielandsaga was not in the beginning common to all Germanic peoples. It started with one people, the work of one gifted person among them, at a certain time and place—and that people were the Franks. A Frankish poet, by blending the two antique sagas of Vulcan and Daedalus, as they existed at his time in short, easily remembered Latin fables, produced the saga of Wayland the Smith, which, therefore, *has not a trace of primitive Germanic myth in it*. The Northmen became acquainted with the saga when they appeared upon Frankish soil, and in all probability carried it thence *directly* to Iceland, where it received its additions of Eddic myths. This makes the *Volundarkviða* date from about the end of the ninth century. The introduction of the Wielandsaga from France into England is placed by Golther in the course of the seventh century, and its origin among the Franks perhaps in the sixth. We may not be prepared just yet to agree with all the views expressed by Herr Golther in his excellent paper regarding our Heldensage generally, but surely his opinions deserve all consideration.

E. Damköhler, in a short communication, verifies the statement of Grimm *Wörthb.* and *Lexen* M. H. D. *Wörthb.*, as to the occurrence of *ader* with the force of *aber*, from the old Brunswick school regulations (to 1828), Koldewey, v. I, and some record of 1513 in the Ilsenburg record-book No. 511.

K. Stieff, "Mittheilungen aus der Kön. Univ. Bibliothek Tübingen," supplies some German texts of the years 1500–1526 for Weller's repertorium typographicum, and prints a "Spruch" which is perhaps the oldest version of the pretty and popular German hymn, "O Herre Gott, dein göttlich Wort." The authorship of this hymn, which was assigned, by a forced interpretation of the initial letters appended to the verses, to Duke Ulric of Wirtemberg, is now given by Stieff, for better reasons, to the Saxon Councillor Anark, Herr zu Wildenfels, etc.

In "Gerhard (dechant) von Minden," *Fab.* 11, 4:

de vos ne hât is nicht gesein
men *horen* scrigen unde lēp
do na dem arne.

E. Damköhler resolves *horen* into *hōr ên*. Sprenger (*Germ.* XXXII 460)

suggests *hōre en*, *hōre* being a contraction of *hordē*. As D. did not find any examples in Middle Low Germ. of the dropping of *d* after *r*, he was loath to use the form *hore*. Since then he has found in the "Koker" (a collection of Low German adages of the time of Reinke de Voss) an illustration, "de kauher(de) und de swen," in which not only *d* but *de* is dropped, which proves, as he thinks, that the law according to which in the living representatives this assimilation takes place, already existed in the Middle L. Germ. This would place the spoken dialects of that time much nearer to their present representatives than can be gleaned from the M. L. Germ. MSS.

M. Hermann publishes a letter, from the Augsburg codex 220, of a certain Andreas Baurus to Albrecht v. Eyb, and a reply of Reinhold Bechstein to Schönbach's criticism of "Frauendienst," and some minor communications close the XXXIII volume.

C. F. RADDATZ.

RHEINISCHES MUSEUM, Vol. XLIII.

Pp. 1-20, 220-235. K. Lugebil. The accentuation of Greek words and word-forms. I. Our knowledge of Greek accentuation is very uncertain, and we cannot rely on the Alexandrian tradition, as regards either position or quality of accent, unless supported by other evidence. The Alexandrian scholars could observe and determine the actual pronunciation of the contemporary language only. But even here we have reason to doubt in every instance the completeness and correctness of their observations. Position and character of accent were recognized by ancient scholars as early as the end of the fifth century B. C., but the notation of accent was not introduced before the Alexandrian period, and written accents used only *πρὸς διάκρισιν τῆς ἀμφιβόλου λέξεως*. In the Alexandrian period only the obsolete and less frequent words were at first accentuated, later the whole mass of Greek forms. The manner in which Aristarchus determined the accent of single words serves us as a model for all the other grammarians. They could not avoid making many blunders and mistakes. Nevertheless, we must pay attention to the Alexandrian tradition, as L. shows in a discussion of *ἵππος*. But while we may not flatter ourselves that we are able to determine or find out by grammatical combination the accent of the great mass of words, we may succeed in case of single words or whole groups of analogous forms. II. The tradition is equally unreliable in the case of words that were obsolete in the Alexandrian epoch, and in the case of post-Alexandrian words. The grammarians had no positive, reliable knowledge of the accentuation during the pre-Alexandrian period, but simply more or less probable conjectures. Yet the result of these conjectures is open to still graver doubts than that of their immediate observations. As for the accentuation in post-Alexandrian time, even if it had been determined correctly by the Alexandrians, there must have been a conflict with the spoken accent, and hence the whole accentuation was mere conventionality.

Pp. 21-23. C. Wachsmuth. On Statius' *Silvae*, I 6. An annotated edition is greatly needed and would be very instructive. l. 94, retain *inemptas* = *quae emi non possunt*. Between ll. 77 and 78 is probably omitted a line, mentioning peacocks and cranes, perhaps *quas Ganges lavat (alit) ac palus Scytharum*.

Pp. 29-59. Th. Kock. Lucian and Attic comedy; a continuation of his article in *Hermes* XXI (1886) 372 ff. K. establishes the correct method of recovering lost verses of poetry from several parallel quotations. He proves it by restoring some lines of Menander, comparing *Ter. Andria* V 5, 3 with *Aristides* I 592 Dind., and again, *Ter. Phormio* III 2, 21 with several Greek parallel passages. This principle once established, K. applies to the writings of Lucian. Of course we do not count *Aristaenetos*, who borrowed from Lucian, but in the case of *Alciphron* the agreement is due to the use of a common original. In this way Kock restores a number of fragments of comic poets, some to the extent of 40 lines, by comparing *Alciphron* III 50, 1 and 2 and *Luc. Toxaris* 15; cf. *Herm.* XXI 391, No. 117; *Alc.* III 62, 2 and *Luc. Toxar.* 13; *Alc.* III 55 and *Luc. Συμπόσιον ἢ Δαπῖθαι* 14, 18, 31, 44. But even without the help of parallel passages fragments of comic poetry may be restored, and K. resurrects, from *Luc. Ἀλεκτρῶν* 29, twenty-one lines of the *Φάσμα ἢ Φιλάργγυρος* of *Theognetus*, of which a fragment numbering 10 lines is preserved in *Athen.* III 104b. In *Luc. Timon* the expressions are largely drawn from a comedy of the character of *Aristoph.* *Plutus*. The story of the *Icaromenippos* may have been taken from a play like that of the *Pax* of *Aristoph.* In *Luc. Dial. Meretr.* the substance is taken from a comedy; cf. the dialogues in 9 and 13; 4, 4 and 5, and 8, 3.—Pp. 621-622. In reply to a remark of Ivo Bruns on p. 196, K. justifies himself for not having entered into a discussion of the relation between the *Icaromenippos* of Lucian and *Menippus*.—Another long article on the Greek *Voltaire* is found on

Pp. 86-103, 161-196, by Ivo Bruns, entitled *Lucian's philosophical satires*. I. The *Vitarum auctio* and *Piscator* are complementary of each other. They are a satire on the philosophers of his time. As in *Bis accusatus* and the *Fugitivi*, so in these two essays Lucian ridicules and exposes the false representatives of philosophy. The sale of the *βιοι* leads to a trial, but Lucian is acquitted. II. B. traces the development of Lucian's anti-philosophic vein. In his fortieth year L. wrote several satires against the philosophers, the last of which is the *Bis accusatus*. To these belong, among others, the *Icaromenippos*, *Necyomantia*, and *Hermotimus*. In *Bis accusatus* we are told why Lucian broke with the rhetoric of his time. The following year witnessed the first public reading of the *Auctio* and *Piscator*. Side by side with still more violent attacks on the pseudo-philosophers, we notice a regard for the true and genuine representatives of philosophy, a tribute to the merits of some of his friends among that class. The third great polemic dialogue is the *Fugitivi*. The *Piscator* was written before 165 A. D.

Pp. 60-72. L. Jeep, in a paper on the lost books of *Ammianus Marcellinus*, combats Michael's theory that *Ammianus* wrote two historical works, one continuing the histories of *Tacitus* from *Nerva* to the death of *Emperor Constantine*, and the second from that time to 378 A. D., and that we possess only books XIV-XXXI of the second work. J. denies the existence of the first work, and maintains that the lost 13 books contained a condensed summary of historical events from *Nerva* to the death of *Constantine*.

Pp. 73-85. H. van Herwerden. *Ad hymnum in Mercurium*. A. Gemoll, in his edition of the *Hymni Homerici* (Lipsiae, Teubn., 1886), has overlooked

many conjectures of H. v. H., published in 1876 and 1882. These are now reprinted and new emendations added.

Pp. 104-122. J. Beloch. Financial history of Athens. Continued from XXXIX 259.¹ VII. ὁ ἐπ' Ἀριστείδου φόρος. B. supports Thuc. I 96 against the attacks of Kirchhoff (Hermes XI 1-45), and holds against K. that all the states—those of the Aegean islands included—formed themselves into the Athenian confederacy from the very beginning, and that the annual levy even at that time amounted to 460 talents, and not only after the battle of the Eurymedon. VIII. The Psephisma of Kallias mentioned in CIA. I 32 = Dittenb. 14 is to be dated, with Boeckh, 419-18 B. C., against Kirchhoff's date 435-34 B. C. The similar decree on the reverse of the same stone dates 418-17 B. C.

Pp. 123-127. C. Frick. Joseph Justus Scaliger and the Excerpta Latina Barbari. The apographon of these excerpts, preserved in the city library of Hamburg, is a careless copy of Cod. Paris. Lat. 4884, Saec. VII-VIII, made by two scribes. Only the marginal notes are the work of Scaliger.

Pp. 128-135, 557-563. F. Bücheler. I. Two Oscan votive tablets from Capua; facsimiles, with commentary. The alphabet used is the later Oscan with some slight differences. Attention is called to the great number of abbreviations, some of which are explained. The tablets were dedicated by Sepis Helevi(s), Lat. Seppius Helvius, at different times. II. Two other inscriptions of like character, also found in Capua and published in Notizie degli Scavi, 1887, Dec., p. 570, are examined and explained.

Pp. 136-141. F. Marx. De aetate Lucretii. The poet was born 96 B. C. and died 54 B. C.

Pp. 142-160. J. Toepffer supports Harpocraton's statement (s. v. *φαρμακός*) that the human sacrifices in early Athens were offered annually on the Phargelia, against Stengel's view (Hermes XXII 86 ff.) that such sacrifices were made only in times of public distress and calamities.—J. E. Kirchner has some notes on the Code of Gortyn.—H. Usener examines an old Attic inscription, Saec. VI B. C., found on the Acropolis of Athens. It runs:

Ὀνήσιμος μ' ἀνέθηκεν	υ υ υ υ υ υ υ
ἀπαρχὴν τὰ θηναῖα	υ υ υ υ υ υ υ
ὁ Σμυκέθου νόος	υ υ υ υ υ υ υ

It is the first occurrence on Attic soil of this ancient type of verse with four irregular beats. The same writer calls attention to the fact that the rhetor Anaximenes is referred to by the side of Choerilus in a Herculanean papyrus, and so probably also wrote an Alexandrian epos. He adds, on p. 320, that an epic poem by Anaximenes on Alexander the Great is mentioned Pausan. VI 18, 6.—F. Bücheler]. Nicasicrates, the philosopher, was a contemporary of Philodemus, not an Epicurean, but probably a Stoic.—G. Heidtmann arranges Terence Adelphi 191-249 as follows: 200, 206; 207, 202-4, 208, excising 201 and 205.—E. Hoffmann transposes in Caesar de bell. civ. I 25 has quaternis . . . moverentur and has terra . . . impediretur.—J. Klein. M. Asinius Sabinianus, CIL. VI 1067, is the same as Ἀσιν . . . Σαβεινιανός in Bull. de corr. Hell. XI 97.

¹ See A. J. P. IX 232.

Pp. 197-202. O. Crusius. The Σύμπυκτοι ἀναπαιστοί of Pherecrates were anapaestic tetrameters, but with certain feet replaced by pauses. The words of Hephaestion in the chapter *περὶ ἀντισπαστικοῦ* and c. 15 have to be scanned in the following manner: *ἄνδρες, πρόσχετε τὸν νόον* ∪ ∪ - || ∪ ∪ ἐξενρήματι *καίνῳ* || *συμπύκτοις ἀναπαιστοῖς* ∪ ∪ - | ∪ ∪ - ∪ ∪ - ∪ ∪ - ||. Pherecrates probably did not use the catalectic Glyconeus, and the later name Glyconeus seems to have arisen from a misunderstanding.

Pp. 203-219. O. Apelt shows that the testimony of Pseudo-Aristoteles de Melisso, etc., c. 586, on the work of Gorgias *περὶ τοῦ μὴ ὄντος ἢ περὶ φύσεως* is more valuable and correct than that of Sextus Empiricus Math. VII 65-87.

Pp. 236-257. H. Nissen. The date of Arrian's *Anabasis* can be determined from the polemic references of Lucian and Arrian to one another, and from allusions to contemporary events. The *Anabasis* was written in Athens. Lucian composed the tract, *How to write history*, in 185 A. D.; the following year he wrote *περὶ τοῦ οἴκου*, and in the same year Arrian composed *Anabasis* I-III. 167 A. D. Lucian edited the *Dialogues of the Dead* and the *Peregrinus*; and 168 A. D. *Anabasis* IV-VII were completed.

Pp. 258-267. R. Ellis. De codice Priapeorum Vaticano 2876, Saec. XV. Collation of this MS, the Aldina of 1517 A. D., and Vatic. 3269, with critical notes and emendations.

Pp. 268-290. F. Blass. *Studies in Demosthenes*. B. defends, against H. Lipsius, his theory of rhythmic law in Demosthenes as a factor in critical emendation. His article is an elaboration of the principles laid down in his edition of Vol. I of Dindorf's *Demosthenes*.

Pp. 291-297. F. Bücheler. *Coniectanea*. Emendations to Nonius, pp. 88, 320; Arusianus Messius; the tract *περὶ ὕψους*; the scholia of Persius Sat. I 56, II 41; Juv. X 311, and Propertius *Arethusa* IV 3, 55. The *Exempla elocutionum* of Messius were written before 387 A. D.

Pp. 298-302. F. Schöll. The model of Plaut. Rudens probably was the *Πῆρα*, mentioned as by Diphilus in a scholium cod. Paris. suppl. gr. 676. Epicritical remarks in reply to O. Seyffert's review of Schöll's edition of *Plautus' Rudens* in the *Berl. philolog. Woch.* VII, No. 52, Coll. 1625 ff.

Pp. 303-320. E. Rohde treats of the Greek versions of the popular legend which lies at the basis of the Aesopic fable No. 88 (Halm); cf. Babr. 32 (*Γαλῆ ποτ' ἀνδρὸς*). It is to this legend that the comic poet Strattis alludes in the proverb *οὐ πρόπει γαλῆ κροκοτὸν*.—O. Crusius. De inscriptione Imbria versibus inclusa. Another proof for the iambo-anapaestic tetrapody mentioned by H. Usener in his book on Greek metres.—C. Wachsmuth. A new reference in cod. Paris. suppl. gr. 676 to the *διαβάθρα* in Alexandria. See XIII 464 ff. It is the name for the region connecting Pharos with the continent, called Heptastadion by Strabo.—E. Wölfflin. The titles of the Atellanæ and Mimi. On the suffix -arius, and the use of class names in the singular.—G. Amsel. Notker (†1022) mentions Catullus in his translation of Boethius de consolatione philosophiae III 4.—B. Barwinski. De Dracontio Catulli imitatore. Drac. lived about 100 years after Macrobius and Martianus Capella; he had

read at least the Epithalamium Thetidis. Parallels are quoted to prove this.—M. Hertz. L. Voltacilius Pitholaus. Pitholaus is the name of the first freedman among Roman historians. Refers to Suet. Rhet. 3 and Macrobian Sat. II 2, 13.—R. Hirzel. The work of Asconius, mentioned by Suidas s. v. Ἀπίκιος Μάρκος, was a symposium on the model of that of Plato. Its object was a praise of the τέχνη παλαιστρική.—B. Bunte. Tacitus Germ. c. 40 nuitoones is corrupt for uitoones. Due to w being written uu.—Th. Aufrecht. Probus = pro-bo, ὡθε, the same as in profecto, profectus; cf. sense of Skt. pra-dhâ-na, the best, most excellent.—Th. Vogel. Vestibulum = vesti-stibulum = Vesta + stabulum; cf. Ovid. fast. VI 301; Nonius and Servius Aen. II 469, stipendium, from stipi-pendium, fastidium from fasti-tidium, and ἀμφορεὺς from ἀμφο-φορεὺς.

Pp. 321-346. E. Klebs. Of the two principal parts of the Vita of Avidius Cassius, the one comprising VI 5-IX 4 is undoubtedly a second-hand extract from the biography of Marcus by Marius Maximus. The rest is a fabrication compiled probably by Lollius Urbicus, who lived about 250 A. D.

Pp. 347-354. K. Thurneysen attempts a translation of the inscription of Corfinium. The sense is partially elucidated and some words explained. A peculiarity of this inscription is the occurrence of ḍ = palatal d' from an older j or i. This explains e. g. viḍad > *vijād, abl. to via or vijā, road; afḍed > *afied = Lat. abiit, etc.

Pp. 355-359. F. Dümmler thinks that the picture on the vase reproduced from Museo italiano di antichità classica II, tav. I 4, is of interest for the origin of the drama. The picture probably explains the meaning of the word ἱκρία for the oldest stage. The Thespian cart was a currus navalis.

Pp. 360-375. J. de Arnim. Philodemea. Additions and emendations to Phil. τῶν περὶ θανάτου, I. IV, ed. S. Mekler. Col. VIII, IX 1-14, XII 1-15, 26-34, XIII 1-37, XX 1.

Pp. 376-398. F. Marx. Studia Cornificiana. 1. De codicum ratione. On the value of the MSS. 2. De codice Corbeiensi, now in St. Petersburg. It is of the greatest importance for determining the readings of the original MS. 3. De Archetypo. This was written probably in the sixth century, with half-uncials and cursive letters without word-division. The Corbeiensis has preserved most of the scholia and glosses of this archetype. 4. Towards the end of the fourth century the work of Cornificius was attributed to Cicero, owing, perhaps, to the influence of Donatus, who was the first to enumerate it among Cicero's works. 5. Critica et hermeneutica. On p. 640 M. states that the emendations on page 376 attributed to Scaliger are due to Kayser.

Pp. 399-404. K. Brugmann prints Latin etymologies. 1. sinister, 1/sen, to be successful; cf. Gr. ἀ-νύω, ἀ-νύω; scae-vo-s = σκαῖω-ς (*σκαῖ-fo-ς); laeo-s, ground-form *slai-uo-s, weak, feeble; cf. λαῖω-ς > *λαῖ-fo-ς. 2. reciprocus is a dvanda compound of *ve-co-s and *pro-co-s (turned backward and forward), with Idg. suffix -go = Lat. co-. We should expect a form like *proci-recu-s. Suffix -co is frequent in Idg. languages; cf. e. g. ντ-κά-ω, to defeat, properly to make low, to down one; Skt. ni, downward, below. Procul is a fossilized accus. neut. sing. of adj. *pro-cu-lus (cf. paul-lu-s > *paur-lo-s) like simul.

P. 404 B. acknowledges that this etymology was found by Corssen, Krit. Nachträge, 136 f., that he had not known this when he wrote the article. 3. equifer, ovifer are compounds with ferus, wild.

Pp. 405-418. L. Cohn. Unpublished literary remains of Greek Atticism. Report on Cod. Vat. graec. 2226, which is of the greatest importance for Phrynichus, and still more so for the *περὶ ἡμαρτημένων λέξεων* and *Φιλέταρος* of Pseudo-Herodianus.

Pp. 419-442. F. Scholl has a paper on interpolations, lacunae, and other corruptions in Cicero's oratio de Domo.

Pp. 442-460. R. Reitzenstein. The recension of Hesychius' Lexicon. The Cyrillic Glossary, Cod. Vallicellianus E 11, Saec. X, is partly the source of the Lexicon. There are four sections of importance for its history. The first contains the results of the early Alexandrian period and those of the Graeco-Roman school from Didymus to Pamphilus. The chapters *περὶ γλωσσῶν* and *περὶ ὀνομάτων* contain, with additions, the collections made until that time. The second period begins with Hadrian. Rhetorical dictionaries revive old Attic words and forms; the earlier collections of glosses are abridged for the use in schools. The work of Pamphilus gives way to its recension by Diogenianus. From the middle of the fourth century these works of the second period are condensed and combined into one collection. At this time Hesychius worked over the collection of Diogenianus and attempted to enlarge it considerably. The second half of this period gives birth to the glossary generally attributed to Cyrillus. In the fourth and last period, i. e. since the latter part of the ninth century, a number of excerpts from earlier literature are loosely combined in the Etymologicum Magnum, Suidas, Photius, etc. The Cyrillic Glossary was then incorporated into Hesychius by an ignorant Byzantine lexicographer.

Pp. 461-466. O. Crusius defends Plutarch's authorship of the didactic poem, extracts from which are found in Galen's *Προτρεπτικὸς ἐπὶ τὰς τέχνας*, and of the treatise *περὶ τῶν παρ' Ἀλεξάνδρῳ παροιμιῶν*, against the objections of Gercke, XLI 470, and Heinze, Burs. JJ. 1885, p. 125. See XXXIX 581-606; A. J. P. IX 239.

Pp. 467-471. E. Rohde publishes emendations to Apuleius *Metamorphoses* IV-VI.

Pp. 472-480. A. Ludwig restores the fragment of seven lines of the *Cypria* of Stasinus in Cod. Med. LVII 36 (M), and prints variant readings of five other MSS.—W. Schneid defends *ὄνο μῆρας* in Thuc. II 2, 1, changes *ἐκτῷ* into *δεκάτῳ*; considers *τοῦ σίτου* before *ἀκμάζοντος*, II 19, 1, as a gloss, and strikes out in V 20, 1 the words referring to the *ἐσβολὴ ἐς τὴν Ἀττικὴν*. Pp. 628-631 he reads Thuc. II 15, 4 *καὶ παλαιῶν θεῶν*; 29, 3 retains *τε* after *βασιλεὺς*; 38, 1 reads *ἱεροῖς δὲ καὶ κατασκευαῖς*.—E. Rohde, Galen VIII, p. 698 K, shows that the *βιβλίον* in prose contained at least *ἐπὶ πλείω τῶν χιλίων*, i. e. more than a thousand lines of 15-17 syllables each.—O. Crusius. A citation in Du Cange's glossar. ad script. med. et inf. graec., index auctorum, p. 28, referring to the *Adagia* of Hermodorus Rhegius and on Byzantine Paroemiographi. See his article XLII 398.—F. B[ücheler]. Old Latin, continued from XLII 589. Col-

lifanus = *πρόβατα* *ιερὰ* in Philoxenus' Glossary, p. 41, 27 Vulc. and pagus Agri-fanus near Nola, CIL. X 1268, are compounds of *collis*-, *ager* and *fanum*, *fanare*. Root *fana*-, also in *fanaticus*. Siat *οἰρεῖ*, *ἐπὶ βρέφους*, Philox. ib. 197, 22 is identical with German 'seichen, seich,' Slavic *sicati* *mingere*; *siat* is confirmed by ib. p. 199, 13 *sissiat* *κάθηται*, *ἐπὶ βρέφους*; cf. *tinnit* and *tintinnit*. There is no connexion with *sessum*.

Pp. 481-485. R. Kekulé. A plate from Kameiros represents the contest between Menelaos and Hector over the body of Euphorbus. We should expect this episode in Il. II, but we find only a few fragments of the original narrative.

Pp. 486-493. J. Freudenthal believes, with Zeller, that the New-Platonist Proclus lived from 410-85 A. D. Recent investigations by the astronomer Prof. Galle, in Breslau, prove that the dates of Marinus in the biography of his teacher Proclus are incorrect.

Pp. 494-504. C. Wotke and C. Hosius send a number of extracts from Per-sius found in six florilegia. They are of no critical value.

Pp. 505-511. R. Foerster. De Loxi physiognomia. F. attempts to separate the property of Loxus in the compilation of Loxus, Aristotle and Polemo, edited by Val. Rose, Anecd. I 59. Loxus probably lived in the second half of the third century B. C.

Pp. 512-523. E. Graf. *Νόμος ὀρθιος* simply means the high, clear tone in music, not connected with a certain metrical system. *Νόμος ὀρθιος* and *ιαμβος ὀρθιος*, so often confounded, are to be kept entirely apart.

Pp. 524-540. G. Oehmichen has critical and exegetical notes to passages in Vitruvius, containing the particles *ita* and *sic*.

Pp. 540-556. E. Oder. The hoopoo (*ἐποψ*) came into connexion with the Tereus legend in Megara not earlier than the fifth century B. C.; he became a fixture in Greek mythology in the time of Sophokles. According to the early belief Tereus was changed into the sparrow-hawk, *κίρκος*.

Pp. 564-568. A. Ludwig prints emendations to the Homeric hymns: II. *εἰς Ἑρμῆν*, l. 109; III. *εἰς Ἀφροδίτην*, l. 253; and IV. *εἰς Ἥλιον*, l. 14 ff.

Pp. 569-582. C. Trieber. The legend of Romulus was shaped by Diocles of Peparethus on the model of the Tyro of Sophokles.

Pp. 583-596. H. Rassow examines and emends several passages of Aristotle's Rhetoric, Politics, and the Nicomachean and Eudemean Ethics.

Pp. 597-604. F. Rühle. The interview of Vopiscus with Tiberianus, which turned the attention of the former to researches into contemporary imperial history, took place after 303 A. D. The Vita Probi was written between 322 and 323 A. D., i. e. before the outbreak of the final contest between Constantine the Great and Licinius.

Pp. 605-621. Th. Kock. It sometimes happened that scribes omitted one or more verses in their copies. When this was noticed, they were added or inserted often in a wrong order. K. gives three instances where such disorder has occurred. They are fragments of poets belonging to the

New Comedy, and are preserved in Athenaeus. 1. Fragm. of Euphron, Athen. IX 379d, where l. 9 has to be placed before 8; after l. 10 is a lacuna. 2. Fragm. of Sosipatros, Athen. IX 377 f. Kock arranges as follows: ll. 10-12, 20-23, 13 (ὁ λέγω, τὸ διδασκαλεῖον ἡμεῖς σφύζομεν.), 14, 17, 15, 16, 18, 19, 24. 3. Fragm. of Damoxenos (poet of the Old Comedy) Σύντροφοι, Athen. III 101, 2; read 1-5, 62-67, 6-42, 55-58, 43-48, 59-61, 49-54, 68.

Pp. 623-640. O. Crusius has notes on Theognis 19-24, 159 f., 601 f., 341-5, 245-250.—R. Hirzel. *Εὐπατρίδης* means not only one of a noble father, but also one who has acted nobly towards his father. So in Sophocl. El. 106 the chorus praises Orestes as being *εὐπατρίδης*. The same is the case with *εὐπατρις* ib. 1080. The Athenian Eupatridae, who, be it noted, were excluded from the worship of the Eumenides, are the descendants of *εὐπατρίδης Ὀρέστης*.—C. Weymann. The use of Catullus's poems on the part of later authors.—W. Ribbeck. The song of the chorus in the Phaedra of Seneca 767 ff. refers to the marriage of Messalina and C. Silvius. H. J. Müller. -ēque in Livy occurs only in II 33, 7, XXI 39, 2, and XLI 23, 6.—F. Becher has a note on Quintil. inst. or. XI 1, 51.—J. Werner prints variant readings to the Periegesis of Priscian, from the Cod. Turic. c. 78-451, Saec. IX.

W. M. ARNOLT.

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Fascicle 7.

58. Zu Sophokles Oidipus Tyrannos. Th. Plüss, Basel. A new conception of vv. 216 and 275, without textual alteration.

(24). Zu Sophokles Antigone. F. Kern, Berlin. Textual emendation in lines 392 and 855.

59. Zu Pindaros. E. Hiller, Halle. On the sixth Pythian ode, lines 37 ff.

60. Zu den griechischen florilegien. Reasons for believing that Clemens Alexandrinus and Stobaios made use of a common original. This is by the same as the preceding article.

61. Zu Euripides Andromache. K. Busche, Ilfeld. Critical contributions.

(43). A note on Lysias 21, 25, by Paul Müller, Merseberg.

62. Zu den Aristophanesscholien und Parömiographen. O. Crusius, Tübingen. A few corrections on the article of Zacher's in the Jahrb. for 1887, p. 529.

63. On the prosecution of the indictment against Theocrines, by P. Trenkel, Zerbst.

64. Zu Cicero De Natura Deorum. A. Goethe, Glogau. Critical contributions.

65. Zu Catullus. H. Magnus, Berlin. Critical note on the 112th epigram.

66. Reasons for excluding from the fragments of Livius two of the fragments which purport to be such, by H. J. Müller, Berlin.

67. Critical notes on Quintilian, by M. Kiderlin, Munich.

68. A note on "Demosthenes Olynthische reden," by J. Richter, Nakel.

Fascicle 8.

(13). Zur geschichte und composition der Ilias, by K. Brandt. This concerns the 18th book alone, and holds that vv. 1-367 belong to the original *υἱνυς*, and that vv. 368-617 are the work of a second author or compiler.

69. Der Kykeon des Hipponax, by W. H. Roscher, Wurzen. On fr. 43 in Bergk's collection.

70. Dionysios Periegetes und der imbrische Hermesdienst, by O. Crusius, Tübingen. In reply to G. F. Unger (Jahrbb. 1887, pp. 53-61). Crusius explains the first words in the acrostic (vv. 513-532), *θεὸς Ἑρμῆς ἐπὶ Ἀδριανοῦ* as an address to the god Hermes.

71. Der Hyacinthienmonat, by G. F. Unger, Würzburg. Unger maintains that this is the month of May, corresponding to the Attic Thargelion and the early part of the Spartan Hekatombeus.

72. Zu Dionysios von Halikarnasos. On Ant. Rom. II 5 and 6, touching the inauguration of Romulus as king, by P. Regell. Also on VI 1 ff., by L. Sadee. Critical notes.

73. Zu Thukydides. Discussion of his use of *ἀνὰ τίθημι*, by A. Weiske, Halle.

74. Zu Plutarchs Symposiaka. Critical notes, by E. Graf, Meiszen.

75. Zwei Festvorlesungen des Lukianos, by A. Thimme. The *προλαλία* δ *Διόνυσος* serves as an introduction to the second book of the *Ἀλ. ιστ.*, while the *προλαλία* δ *Ἡρακλῆς* serves as such for the first. These introductions were read to the public on two special occasions at an interval of a year. Apart from these, all non-rhetorical works of Lucian that are not in the form of dialogue or letter are not genuine.

76. Zu Horatius Episteln, by G. Faltin. On I 11 against Lehrs' hypothesis and analysis of the epistle (Jahrbb. 1863, p. 540). Faltin takes it thus: 1-21, in der ferne findest du das glück nicht; 22-30, suche es in dir selbst.

77. Zum Dialogus des Tacitus. C. John, Urach.

Fascicle 9.

78. Die Hexametrischen überschriften zu den 48 Homerischen rhapsodien, by H. Schrader, Hamburg. The verses of Stephanus on the Iliad are not composed as a connected poem, but as separate and independent superscriptions to the several books; the *ἐπιγραφαί*, found in the MSS since the eleventh century, owe their origin to an imitation of Stephanus and form a complete order themselves. As regards the verses on the Odyssey, Schrader gives certain variations from the text of Ludwig, on the basis of three newly collated MSS. The article closes with a study of the dactylic verses of Theodoros Prodromos and John Tzetzes.

79. De hiatu debili qui dicitur Homericus, by J. Draheim, Berlin. This metrical freedom, confined originally to the first foot, made its way gradually into the other feet.

80. Zu Diodoros. G. Zippel, Königsberg. Critical note on XXXIV 36 Ddf.

81. Zu Polybios. E. Lammert, Leipzig. An attempt to do away with the eight instances of the use of *τοῦ* with the infinitive expressing purpose, and to substitute *χαρὶν τοῦ* in view of the 73 occurrences of this latter construction. Emendations are also proposed in several passages where the text seems to have been disturbed by attempts at restoring lost words and lines.

(21). Zu Vergilius Aeneis. Critical contributions, by Th. Maurer, on I 108, 113; VI 604, 792-806.

(35). A word on Aris. Achar. 988, by A. Müller, Flesburg.

Fascicle 10.

82. Zu den griechischen tragikern, by O. Höfer, Dresden. Critical notes on Soph. El. 636; Oed. R. 7; Eurip. Hec. 451, 489; Hippol. 860 f.; Alc. 898; Fr. 154.

83. Zu Tyrtaios, by F. Blass, Kiel.

84. Die grosse responsion im Rhesos und einiges andere, by J. Oeri, Basel. The peculiarly Sophoclean character of this play was noticed and felt in antiquity. Oeri, by an analysis of the method of composition of Sophocles, brings out this same character for a number of his late plays. This is a continuation of Oeri's "die grosse responsion in der spätern Sophocleischen tragödie" (Berlin, 1880).

85. Zu Pratinas, by F. Blass, Kiel.

(46). Zur nautik der alten, by F. Rühl, Königsberg. Fresh reasons for believing in Öhler's explanation of *λογγάρες*. See preceding number of the Am. Jour. (X 251).

86. Zu Euripides Iphigenia in Aulis. H. Stadtmüller, Heidelberg. A critical analysis of the speech of Achilleus, vv. 919, 974.

87. Zu Archilochos, by F. Blass, Kiel.

88. Kritische bemerkungen zu Aristotles rhetorik, by H. Schütz, Potsdam.

89. Zur anthologia latina, by M. Manitius. Variations of reading found in codex Dresdensis Dc 183 saec. IX-X. These are in lines 678, 679 Riese.

(76). Critical and exegetical notes on II 1 of the Epistles of Horace; *dosseus* is of Punic origin and means "the fat person," and is used in II 1 as a humorous characterization of an Epicurean.

90. Zu Cornelius Nepos, by A. E. Anspach, Cleve. A continuation of the critical notes published in Jahrb. 1887, pp. 563-566.

91. Lexicographische notiz, by Th. Stangel, Munich. An addendum to Boethius de syllog. categor. I prooem.

(27). *Ac* und *atque* vor consonanten, by M. C. P. Schmidt, Berlin. An extension to Curtius Rufus of the rules as deduced by Stamm (see preceding No. of Am. Journ. X 250) from Cicero, Caesar, Sallust, and Livy.

92. Zu den rhetores latini minores, by Th. Stangel, Munich. On p. 64, 28 Halm.

93. Studien zur geschichte Diocletians und Constantins. I. die reden des Eumenius, by O. Seeck, Greifswald. The last eight speeches of the Mainz codex stood originally in a separate MS and are an independent collection, whose author is to be understood to be Eumenius.

94. Zu Tacitus Annalen, by F. Walter, Munich. Critical notes.

Fascicle 11.

95. Theognis Vaterstadt, by J. Beloch. An attempt to identify Megara, the native city of Theognis, with the Sicilian Megara.

96. Critical and exegetical notes on the Homeric Hermes-hymn, by A. Ludwig, Königsberg.

97. Solon und Mimnermos, by F. Blass, Kiel. Lines 1059 and 1060 of Theognis are to be joined to the sixth fragment of Mimnermos; to these the 20th and 21st fragments of Solon answer; these two fragments are to be joined as one.

(58). Critical notes on v. 1512 of Oedipus Tyrannos, by F. Weck, Metz.

98. Xenophontische studien, by J. A. Simon, Düren. I. ἀχρη and μέχρη; the first is hardly Xenophontean, and is to be displaced by μέχρη in all genuine passages except II 3, 2, an imitation of the dialect of Clearchus. I. Übergänge (transitional summaries) bei Xenophon und den grammatikercitate. These stiff and pattern-like passages in the Anabasis and other works of Xenophon cannot be charged to him, but to the later Alexandrine grammarians whose citatory style they agree with.

99. Zur textkritik Platons, by K. J. Liebhold. These emendations are confined to the Apologia, Kriton, and Protagoras.

100. Review of Dr. K. Manitius's "des Hypsikles schrift Anaphorikos" (Dresden, 1888), by H. Menge, Mainz. The notice is a favorable one.

101. A critical note on Plautus' Aulularia, by E. Redslob, Weimar. On v. 735.

102. A critical note on Plautus' Miles Gloriosus, v. 223, by A. Cohn, Berlin.

103. Zur lateinischen grammatik und stilistik, by P. Stanim. A number of corrections of certain assertions as made especially in the Antibarbarus: 1. zur syntaxis convenientiae. 2. ipse. 3. etiam. 4. cor. 5. unus—alter, alter—alter. 6. veritas. 7. tum primum. 8. primus, primum. 9. per and a. 10. ubi. 11. (in) hoc libro. 12. place of the negative. 13. place of the possessive pronoun. 14. use of tenses in dependent irrealis. 15. praeter enim quam quod.

(65). A critical note on Catullus (c. 36), by A. Teubner, Eberswald.

(53). Zu Horatius, by H. Düntzer, Köln. Critical and exegetical notes on Epod. 9, Carm. IV 7, I 4.

104. Die Constantinischen indictionen, by F. Rühl, Königsberg. Attempted explanation of the origin of the statement in the Chronicon Paschale, I, p. 522.

Fascicle 12.

105. *Culturhistorische forschungen zum Homerischen zeitalter*, by M. Hecht, Gumbinnen. I. Bemerkungen zu einer darstellung der cultur der Griechen im Homerischen zeitalter. This points out the fact that Homer gives us in his descriptions copious though not complete material for the study of the history of early civilization. II. Die sittliche cultur der Griechen in Homerischen zeitalter.

(78). Zu den *ἐπιγραφαί* der Odyssee, by J. Sturm, Würzburg. Supplementary to Schrader's work on the superscriptions of the Odyssey (see report on fasc. 8 above). This gives a new reading of the 24 hexameters taken from the Vatican gr. 1898. They are given in full in this article.

106. Zu Aineias Taktikos, by E. A. Junghahn, Berlin. J. holds to his ausführungen in den Jahrb. 1887, p. 748 ff., in spite of A. Bauer's criticism and attack (see A. J. P. X 251).

107. Critical notes on Xenophon's *Hellenica*, made by J. A. Simon, Düren.

108. Zu den fragmenten des historikers Timaios, by H. Kothe, Breslau. This aims to establish the titles of two parts of the *ιστορίαι*: of the first *Ἰταλικά καὶ Σικιλικά*; of the second *Ἑλληνικά καὶ Σικιλικά*. The article also gives an arrangement of the books in their proper order.

109. A word on "Achilleus und die lesbische Hierapolis," by K. Tümpel, Neustettin.

110. Zu den römischen Tagen, by W. Soltau. This is an attempt to clear away certain disputed points concerning the character of the days of the Roman calendar before Caesar, for the purpose of removing every uncertainty involved in the problem of the number and distribution of the dies fasti in the different epochs of Roman history. Soltau treats (a) of the different designations of the dies nefasti; (b) of the dies fasti subsequent to the decemvirate; (c) of fictitious (fictive) dies fasti.

111. *Adnotatiunculae criticae in libellum satiricum qui nunc vulgo inscribitur APOCOCYNTOSIS*, by M. C. Gertz, Hauniae.

(42). A critical note on Livy IX 7, 13, by H. J. Müller, Berlin.

112. Verstärkung und ablösung in der cohortenlegion, by F. Giesling, Dresden. Giesling agrees with Delbrück and Fröhlich (*Hist. Zeits.*, neue folge XV, p. 239 ff.) that an arrangement of the cohorts with intervals cannot be proved in or from Caesar, and that the first line of battle fought as a phalanx. He does not agree with Fröhlich, however, that the relief, when necessary, was effected from the flanks, but holds that without preserving their order (*taktische einheit*) the reserves were thrown in where it was necessary. The method of strengthening the battle line and of relieving the defessi is discussed in a general way.

113. A critical note on Cicero's *Cato Maior*, by H. Steuding. On §53.

(80). *Lactorates*, by W. Schmitz, Köln. A supplementary note to Zippel's "Zu Diodoros," fasc. 9.

114. Genera usitata epistularum, by L. Gurlitt. G. holds that the following is the ancient scheme for grouping the letters of an author: (1) epistolae quibus certiores facimus absentes; (2) genus familiare et iocosum, quo secundis rebus uti solemus; (3) genus severum et grave, triste et miserum: (a) promissio auxilii, cohortatio; (b) consolatio doloris, rationes offeruntur, quibus a molestiis abducatur; (4) epistolae commendaticiae. He illustrates from ad Atticum, Book V.

(103). Zum irrealis praeteriti. A. Procksch. Criticism of Stamm's "Zur lat. gram. und stil," fasc. 11.

Register der im jahrgang 1888 beurteilten schriften.

Sachregister.

Berichtungen.

W. E. WATERS.

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I.

M. Rothstein (Caecilius and the treatise on the sublime) discusses the passages in Longinus where the influence of the Sicilian rhetorician may be traced, e. g. in chapter 32 as to the proper limitation of metaphors: *καὶ περὶ πλῆθους δὲ μεταφορῶν ὁ μὲν Καίκιλος ἔοικε συγκατατίθεσθαι τοῖς δύο ἢ τὸ πλεῖστον τρεῖς ἐπὶ ταύτῳ νομοθετοῦσι τάττεσθαι*. This use of *καὶ* seems to refer (p. 6) to discussions of Caecilius on the accumulation of figures, discussions with which the readers were familiar. Figures and tropical diction, together with the general introduction, seem to be the main parts of the *περὶ ὑψους* treatise, in which the author has followed closely the lead of Caecilius.

A. Otto. Exegetical notes on Propertius.

H. Matzat. Which was the first day of Caesar's reformed calendar? M. takes it to have been = Jan. 1, 45 B. C., not Jan. 2, as August Mommsen and Holzapfel would have it. After Caesar's death the pontifices for 36 years made a leap-year once in every three years instead of once in every four years. Subsequently Augustus (Macrob. Sat. I 14, 14) remedied the matter by providing for the suspension of intercalation for twelve years.

E. Maass (*Διώνυσος Πελάγιος* (as we must read, and not *πέλεκος*, Schol. Vict. 428, II. 24) gathers the scattered legends connecting Bacchus with the sea; these seem to have been current in Phthiotis and on the Boeotian coast, at Tanagra, Anthedon, etc., and particularly amongst the Aeolians.

B. Niese. Die Chroniken des Hellanikos. H. of Mytilene probably was a contemporary of Thucydides (I 97). His *Ἀρχαίς* (or *Ἀρχιδες*) was probably carried down to the end of the Peloponnesian war, as he spoke of the battle of the Arginusae islands, 406 B. C. He seems to have written in annalistic fashion, according to archons. The division into books was probably made by the Alexandrian grammarians. Probably there were five books, the first two being devoted to mythical times, possibly also the third, the antiquarians and grammarians whose quotations we have being chiefly interested in that department. The historical portion proper seems to have been rather short.

The other work of Hellanicus discussed by Niese is *ἱερεῖαι τῆς Ἡρας*. This work, too, seems to have been carried down to the end of the Peloponnesian war. According to Niese's estimate, the period between the Doric invasion and the Persian wars did not comprise more than one-sixth of the whole: *a significant suggestion of the scantiness of extant material for that period*. Hellanicus, by the bye, deduced the Spartan constitution, not from Lycurgus, but from Eurysthenes and Procles, the first kings. The list of priestesses seems to have served merely as a chronological framework.

B. Niese. *Die Chronographie des Eratosthenes*. N. does not think that this famous work of the Alexandrian polyhistor was a general and comprehensive chronological corpus analogous to Clinton's modern work. The title given by Harpocration is *περὶ χρονολογιῶν*. It seems to have furnished a standard for dates and distances of time, acknowledged as such, e. g. by Polybius and Dionysius of H. (*κανόνες ἡγούμενους*, Antiqq. I 74). Probably Eratosthenes desired to rectify the extant chronological books or systems for schools, of which the Marmor Parium may be considered a fair example—among the inaccuracies of the latter, e. g. being the fixing of time between Salamis and Leuctra as 110 years instead of 109; placing the assassination of Hipparchus in the same year as the exile of Hippias, etc. The fixing of 776 as the date of the Olympian victor Coroebus is due to Eratosthenes, also making 884 the year in which Lycurgus began to act as guardian for his nephew and established the sacred truce (*ἐκεχειρία*) conjointly with Iphitus of Argos. The framework furnished by Eratosthenes was utilized later in the *χρονικά* of Apollodorus.

R. Zimmermann (Posidonius and Strabo) traces and illustrates the employment of Pos. by Strabo in many passages where Strabo does not name him, satisfying himself with *οἱ δέ, τινές, φασί, οἱ νῦν* (p. 114), e. g. in estimating the distances along the coast of Spain, in the discourse on the Silphion belt, on the tin-islands of N. W. Europe, on Gades and Rhodes being on the same parallel, on the general outline of the western part of the *οἰκουμένη*.

G. Knaack. *Zu den Aitien des Kallimachos*. Knaack traces the influence of this work, in the instances of a legend of Hercules, in various later writers.

Wilamowitz. *Zu den Homerscholien*. Paraphrases of introductory portions of the Iliad are here edited. They represent acc. to W. virtually two MSS of the so-called Didymus-scholia of the third or fourth and of the fifth centuries. These papyri contain lexical material substantially derived from Aristarchus.

Th. Mommsen (z. den Römischen Zahl- u. Bruchzeichen) expresses his dissent from Zangemeister's work on the same subject.

Th. Mommsen. *Pompeianische Geschaeftsurkunden*. These bills of sale were published by de Petra in *Notizie degli scavi* of 1887, and are of date 61 A. D. A freedwoman, Poppaea, sells two slaves to Dicitia Margaritis. The three documents are interesting from a legal point of view, and the spellings *Poppea* and *hec* may be noted.

II.

M. Kiderlin. *Critical notes on Quintilian X 1.*

M. Wellmann (Dorion on the list of fishes in Athenaeus VII 277 sqq.) finds a large number of definitions in Hesychius agreeing with Athenaeus, and concludes that Athenaeus and Hesychius both used Pamphylus, the latter in turn having used a compiler Dorion *περὶ ἰχθύων*, who probably lived in the second half of the first century A. D.

F. Spiro. Prolog und Epilog von Lykophrons Alexandra. Lycophron of Alexandria composed this iambic poem as a prophecy uttered by Cassandra. Introduction and conclusion of this poem have been declared spurious by some critics. Spiro defends their genuineness.

Th. Thalheim. Der Process Demons gegen Zenothemis. A. Hug, in 1871, declared this private speech of Demosthenes spurious. Thalheim here shows that the speech does indeed exhibit two distinct expositions of fact (*δηγήσεις*), but that this is simply a further proof of the trickiness of the contestant, Demon, and of the weakness of his case, besides being characteristic as illustrating the assurance of a certain class of litigants before an Attic jury.

Jo. Schrader's Emendations on Silius Italicus, published by J. S. van Veen.

Blass on the Greek and Latin MSS in the Old Seraglio at Constantinople. Blass gained access to these MSS through the German ambassador in 1887. Of Greek MSS there have been found thus far 34, many grammatical and lexical books, some on biblical geography, Byzantine historians; of classical Greek writers, Hesiod's Theogony, Hippocrates, Galen, Ptolemy, Dionysius Periegeta, Xenophon's Cyropaedia, Arrian's Anabasis. These MSS have been described before by Dethier and others. To these are now added by Blass some further MSS, Byzantine of course: fables, compilations on military science, history of Roman and Byzantine emperors, a commentary on the Psalms, zool. writings of Aristotle, books on astronomy, mathematics, etc. In Latin there is a Seneca, several missals, a Latin translation of Ptolemy, etc. Some fifteen MSS of this collection were purchased in 1687 through Louvois for Paris. Very many of the Latin MSS have been returned to Hungary as having originally belonged to the collection of King Matthias Corvinus.

F. Spiro. Der kyklische Dactylus u. die Lesbische Lyrik. Spiro does not believe in the cyclical dactyl, nor in the application of musical notation, pauses, etc., to the analysis of metres, nor does he accept irrational quantities in spite of Dionysius Hal. de compositione verborum, c. 17.

H. Kühlewein continues his studies on Hippocrates, "Zur Ueberlieferung der Hippocr.-schrift κατ' ἱγερτεῖον . . .", which is very poorly preserved in the MSS, and acc. to K. very imperfectly edited, even by Littré and by Petrequin.

G. Kaibel. Scenische Aufführungen in Rhodos. In the Marucellian Library at Florence there is a copy of an inscription, made by Bonarroti, giving a list of actors who gained victories or second place in dramatic contests. The inscription records dramatic exhibitions held in Rhodes, but the complete list probably included records of other places. We learn that there an actor was assigned (*νέμεσθαι*) to a *φύλῃ*, probably in accordance with Attic precedent. The former contest was probably between different *φύλαι*. The portion of the ins. best preserved states that the actor Alkimachos (probably an Athenian)

appeared in four dramas, the first by Sophocles (name of play obliterated) the second play, 'Οδυσσεύς, probably by Sophocles. The third is called 'Ιβηρες, also probably by Sophocles, and finally, a satyr-drama Telephos. All four plays were probably given in one day. We also learn that Θρασύβουλος Λήναια ἐνίκα, probably in comedy.

H. Diels (Atacta), critical notes on Eugamon (a verse of whose Telegonia he supposes to have been preserved in Athen. X 412 d: γέρων τε (ὦν) ἥσθιεν ἀρπαλέως κρέα τ' ἄσπετα καὶ μέθυ ἡδύ), Archilochus, Hipponax, Epicharmus, Solon, Theognis, Plato comicus, Herodotus I 200 (ἔδει Ion. = ἐσθίει for ἔχει), Thucyd. IV 128, 5 ἐξ ἀναστάς for δι' ἀναστάς, etc.

B. Keil. Zum Testament der Epikteta (Doric inscr., probably of Thera, acc. to Boeckh C. I. G. 2448). The inscription is now preserved in the Museo Lapidario di Verona. (See a special treatise on this will by Dareste, Paris, 1883.) This will provided for the establishment of a certain worship in honor of the departed husband and sons of the testatrix. This society is called 'Ανδρείος. The language is very faulty.

In the Miscellen we note a little paper by Maass, on the Linos-song given in the scholia of Venetus B. on Hom. Il. 18, 569 sq., from which Bergk (Lyrici, II ed., p. 1026) constructed his edition

ὦ Λίνε (πᾶσι) θεοῖσιν
τετιμένε, σοὶ γὰρ ἔδωκαν κτέ.

But Maass prints in three parallel columns the Venetus B. scholium, that of the Townley MSS, and that of Eustathius, and the reader easily sees that the tradition in the Townley MSS and in Eustathius is probably the purer. In these two the Linos-song appears as hexametrical pure and simple ὦ Λίνε πᾶσι θεοῖσι τετιμένε κτέ.—Wölfflin: "How Scipio was saved in the battle of the Ticinus"—an instructive example of historical criticism.

E. G. SIHLER.